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REPORTS.

RHEINISCHES MUSEUM, Vol. XLVII.

Pp. 1-52, 515-49. At the time when E. Klebs published his articles on the collection of the *Scriptores hist. Aug.* (vol. XLV, 436 ff.; A. J. P. XII 375), Seek had prepared a paper on the same subject, agreeing with Klebs in rejecting Mommsen's theory of a recension by a final redactor (*Hermes*, 1890, 228-92; A. J. P. XII 379-80), but raising, on his part, the question whether the whole collection was genuine, or a literary fraud. Seek attempted to prove the latter; but Klebs again comes to the rescue and repudiates the charge of fraud by examining (1) the asserted errors in the description of institutions existing at the time of Diocletian and Constantine; (2) their relation to other historical documents, and (3) the general literary character of the whole collection. To this third point the writer devotes the greater part of his long article, showing that (1) the collection is the work of several authors, and not that of a single late forger, the agreement in language and style being rather that of people belonging to the same class than that of one and the same writer; (2) the theory of a later recension of the whole collection is without foundation, and (3) the usual grammatical and critical method of treating the collection as a perfectly homogeneous work is not warranted. Certain groups of biographies, especially the work of Flavius Vopiscus, have their peculiarities in language, style and matter. Ed. Wölfflin (*Sitzungsberichte der k. bayr. Akad. der Wiss.*, 1891, 465-528),¹ advancing beyond Klebs, attempts to prove (1) that the documents quoted by Trebellius and Vopiscus were mostly their own productions, and (2) that Vopiscus had arranged the order of the whole corpus, and had enlarged the biographies written by his predecessors, with minor additions of his own. On pp. 515-49 Klebs concludes his articles with a linguistic argument as to the identity of the writings of Trebellius Pollio and Aelius Spartianus. There were altogether six different authors of the *Historia Augusta*, a fact proving to Klebs the genuineness of these writings. An appendix contains a discussion on the Sallustianisms of the S. H. A., and a postscript (540-9) considers three of the points in which Wölfflin differs from Klebs.

Pp. 52-60. W. Judeich denies that Aristotle's 'Αθ. πολ., §3, proves the *βουκολεῖον*, i. e. the official residence of the archon Basileus, to have been in the Lenaeum, and the *Λήναιον ἐν Δίμναις* itself to have been situated not south of the Acropolis, beyond the old Thesean city in the plain of the Ilissus, but in the northwestern part of Athens, in the neighborhood of the Dipylon, as has been recently maintained by Dörpfeld (*Berl. Phil. Wochenschrift*, 1890, col. 461) and E. Maas (*Index schol. Gryphiswald.* 1891-92).

¹ See also Wölfflin's *Archiv*, VIII 307; H. Dessau, *Hermes*, 1892, 561; Herman Peter, *Die Scriptores hist. Aug.*, Leipzig, 1892.

Pp. 61-73. O. Crusius continues his 'ad scriptores latinos exegetica' (see vol. XLIV 460; A. J. P. XI 385). (21) Ennius was a Greek by birth (Festus, 293 a, m.); **Ev-vios* = is qui habitat ἐν νέῳ, νέῳ being = νεῖῳ; (22) The Sacra historia Euhemeri was a prose rendering, not a metrical translation of Ennius; (23) Cato's 'praecepta ad filium' did not have the title 'oracula,' as Schoell believed, the 'oracula' quoted by Pliny and Priscian being ancient proverbs and sayings collected by Cato; (24) Defence of his interpretation of Hor. Epod. V 29-35 (A. J. P. XI 386) against H. Diels, showing that the same custom prevails to this day among the Batakas on Sumatra; (25) Hor. Epist. II 1, 79 *crocum floresque recte perambulare* = *plausu excipi* or *probari*; (26) Ovid, Fast. II 108 ff., is perhaps an imitation of Aesch. frag. 139, 45 (schol. Aristoph. Avv. 808); (27) Mart. I 61 read *syllabos*, i. e. *indices*, which, again, may be a corruption of *sillybos*; (28) Hilberg's reading, Mart. Xen. XIII 34, *satureia potest* instead of *satur esse potes*, is incorrect.

Pp. 74-113. P. Cauer. In the Homeric poems, as well as in the Nibelungenlied, we often notice a lack of or defect in 'logical perspective,' which appears to be due to a weakness of memory on the part of epic poets in general. Certain peculiarities of expression, e. g. parataxis, are imperfections that must here be taken into consideration. The poet sometimes loses sight of the plan of the whole poem when he endeavors to push a single detail. This explains a great many contradictions, and does away with most of Kirchhoff's Lachmannian theories of the gradual growth and the several lays of the poems. Grammatical analysis of the epic language, investigation into the historical background, interpretation of Homeric mythology, and other lines of study must help us to gain a faithful and true picture of the gradual growth of the Epos, in the place of the prevailing ingenious but fanciful theories.

Pp. 114-29. J. Schmidt writes on the alba of the ordo of Thamugadi and the *flamonium perpetuum*. The list of officers in the *albus ordinis coloniae Thamugadensis* (Numidia), published by Mommsen in the Ephem. Epigr. III 77, is now completed by six fragments found recently, which prove (1) that aediles and quaestores had seat and vote in the curia, after the expiration of their term of office, and (2) that the *flamines perpetui* were former *flamines curiales*, to whom this honorary title was given at the end of their year's service.

Pp. 130-7. A. Elter publishes from Cod. Vatic. Gr. 1144 (saec. XV) 30 fragments of the Florilegium of Johannes Stobaeus, belonging mostly to the missing chapters of book II. Additional remarks on pp. 629-33.

Pp. 138-51. F. Skutsch proves a mesodic arrangement of lines 41-148 of the 68th poem of Catullus. The centre is formed by ll. 91-100 (the death of the brother); ll. 87-90 and 101-4 describe scenes from the Trojan war; ll. 73-86 and 105-18 treat of Laodameia; ll. 57-72 and 119-34 contain two similes; Lesbia; ll. 51-6 and 135-40 speak of Catullus' love; while ll. 41-50 form the initium and ll. 141-8, with the two missing verses after 141, the conclusio. On the construction of the whole poem, Skutsch sides with the 'Unitarians.'

Pp. 152-60. F. Rühl defends the MS reading νεώτερον of [Arist.] 'Ath. πολ., c. 26, p. 26 K., against Kontos' νωθρότερον and Weil's νωθέστερον or ἐνέωτερον.

—Wilamowitz-Möllendorf's emendation of Thuc. VIII 67, 2 ἀζήμιον εἰπεῖν against the usual Ἀθηναίων ἀνειπεῖν is unnecessary, because Ἀθ. πολ., c. 82, shows that we must retain Ἀθηναίων and add τοῖς βουλομένοις or τοῖς ἐθέλουσι.—H. Usener highly commends Max Fränkel's edition of the Pergamenian inscriptions (vol. I, Berlin, 1890), and interprets No. 246 of this collection, which contains a decree of the city of Elaia conferring divine honors upon Attalus III.—F. Marx. The Auctor ad Herennium, desiring to explain the meaning of the ἐπιτροχασμός, must have written, IV 54, 68: Lemnum prae-teriens cepit, inde *Ghasi* praesidium reliquit, post urbem *Viminacium* sustulit, inde *pulsus* in Hellespontum statim potitur *Abydi*. Marx finds here the earliest mention of Viminacium, a city of Moesia Superior, situated on the Danube.—A. v. Domaszewski explains, with the help of an inscription recently found in Transylvania, the *nocturni* of Petronius, 15, as identical with the *tres viri capitales*.

Pp. 161–206. H. Nissen holds that the πολιτεῖαι of Aristotle were intended to lead up to the publication of a law code for the empire of Alexander, and at the same time to serve as a series of handbooks for the use of Macedonian diplomats. (See, however, Bruno Keil, Die Solonische Verfassung, pp. 127–50.) With the help of the extant fragments, Nissen defines, on pp. 189–92, the titles of 98 treatises. The πολιτεία was not completed before the beginning of 323 B. C.

Pp. 207–18. A. v. Domaszewski discusses the displacement of the Roman army, in the year 66 of our era. The report of Josephus, Bell. Jud. II 16, 4, is shown by inscriptions to be true and reliable. We must not forget that whenever one or more of the seven Roman legions were displaced, there always remained behind a company or two and auxiliary troops.

Pp. 219–40. O. Hense believes Philo, in his tract περὶ τοῦ πάντα σπουδαῖον εἶναι ἐλευθερον, to have made use, besides a Stoic source, of an essay, περὶ δουλείας, by Bion. Hense's article was occasioned by Richard Ausfeld's dissertation on this tract of Philo (Göttingen, 1887), to which Wilamowitz-Möllendorf had added a number of text-critical remarks.

Pp. 241–68. O. E. Schmidt publishes additions and corrections to an article 'on the outbreak of the civil war in B. C. 49,' by H. Nissen (Sybel's Historische Zeitschrift, vols. 44 and 46). Caesar reckoned the *initium tumultus* from the time when Pompey placed himself in command over the army, i. e. upon his arrival in the camp at Luceria, about Dec. 16, B. C. 50. The *decretum tumultus* is not the same as the *senatus consultum ultimum*, but a preliminary step to the actual proscription, integral parts of which were the *iustitium* and *saga sumere*. This was the Roman senate's answer to Caesar's invasion of Italy.

Pp. 269–90. F. Blass. Studies in Demosthenes (continued from vol. XLIV, 430; A. J. P. XI 107 f.). IV. Future present and aor. future. Starting from the usage of φανοῦμαι and φανήσομαι, B. shows that the difference in the future, middle and passive lies not so much in the *genus verbi* as in their temporal character, that we must distinguish between the futurum praesentis (or durative future) and futurum aoristi (or aoristic future), which in Greek is often

expressed by special forms of the verb. Blass believes that the present arrangement of the paradigm of verbs must be changed,¹ the two main groups being the active and the passive voices, while the middle is only an appendix. So also must the order of tenses be altered to present, imperfect, future (these three representing the durative action in the present, past and future); then aorist, perfect and pluperfect. The future perfect (*futurum exactum*) has no place in the active, because *ἐσθήξω* belongs to the passive, as well as *τεθνήξω*, the latter, with all the forms of *θνήσκω*, being the passive voice of *κτείνω*. In the passive the three futures follow immediately after their respective preterites.

Pp. 291-311. W. Fröhner sends a first instalment of emendations and interpretations of Greek and Latin authors, which, on account of their great simplicity, are very convincing.

Pp. 312-18. M. Ihm. There are two recensions of the *Hippiatrica*, the one, preserved in the edition of Grynaeus (Basle, 1537) and in some good old MSS, while the other is found in Cod. Paris. 2322 (saec. XI). It is by no means certain that the work in its present form was composed under Constantine VII, Porphyrogenetus (med. saec. X), all indications pointing to an earlier date. These *τῶν ἵππιατρικῶν βιβλία δύο*, consisting of verbatim extracts from the earlier authors on farriery, are of much greater value than the *γλωσσικά* (on which see E. Oder, Rhein. Mus. XLV 58-99; A. J. P. XI 373).

Pp. 319-28. A. Gercke believes that the remarks on Menedemus preserved in Diog. Laert. II 40, are based on the Alexandrian satyr-drama, 'Menedemus,' which Lycophron composed to ridicule his countryman and contemporary, Menedemus, the Eretrian philosopher (Athen. II 55).—C. de Boor. Niebuhr saw long ago that the *νέα ἐκδόσις* of Eunapius was but an expurgated edition of the original work, arranged by a speculative bookseller of a later date. It was to form a part of a great universal history on the plan of the *Allgemeine Geschichte in Einzeldarstellungen*.—W. Dittenberger emends ll. 4 and 5 of the inscription treated by Gardthausen (vol. XLVI, 619 f.), and discusses another published by Schliemann (Athen. Mittheilungen, 1890, p. 217, No. 2), which refers to Emperor Tiberius.—J. Schmidt corrects and explains the text of an edict of Ulpius Mariscianus on the 'postulatio,' published by Mommsen in *Ephem. Epigr.* V 630 f.

Pp. 329-58. K. Buresch emends a number of passages in bb. III-XIII of the *Pseudo-Sibylline oracles*.

Pp. 359-89. R. Hirzel. The peculiarity of Theopompus always to examine into cause and origin of the passions and crimes of human society, his aversion to Plato, and his admiration of Aristippus show the cynic tendency in his philosophy. This also explains the insertion of myths and the moralizing tone of the whole historical work.

Pp. 390-403. S. Brandt. The *Phoenix* of Lactantius, which, on account of its pagan mythology, has often been ascribed to another author, may after all be the work of Lactantius; for it is well-nigh impossible to assume that any writer should have published such a work under the name of Lactantius. It

¹ See Kühner-Blass, *Theil I*, 2. Bd., S. 535.

is probably a poetical digression composed by its author when he was yet a pagan youth.

Pp. 404-13. H. Rabe publishes and interprets the *Lexicon Messanense de iota ascripto* from the Codex S. Salvatoris 118 of the royal library at Messina, saec. XIII. The work is arranged alphabetically, and abounds in quotations and excerpts on words with *τ προσγεγραμμένον*.

Pp. 414-56. MM. Holleaux, P. Paris and others collected at Oinoanda, in Lycia, some 33 inscriptions, being the literary legacy of Diogenes, an old Epicurean philosopher of the third century of our era, in which, addressing his friend Antipatros and others, he explains the doctrines of the Epicurean school, and endeavors to win, even after his death, converts to these doctrines by declaring that he gained happiness and peace in them. These inscriptions were carefully edited by M. G. Cousin in the *Bulletin de correspondance hellénique*, XVI (Jan.-Mar. 1892), pp. 1-70. H. Usener now publishes these texts again, with many suggestive remarks and critical notes, in order to make them more accessible to German readers and, at the same time, to correct some false deductions of Cousin's from Usener's Epicurea. Especially noteworthy is a letter of Epicurus addressed to his mother.

Pp. 457-72. W. Kroll gives a preliminary list of MSS needed for a reliable edition of the *ποίησις πάνν ὠφέλιμος* of Pseudo-Phocylides.—F. Rühl. Theophrastus, speaking of the olive-oracle of Thessalus, the son of Peisistratus (H. Pl. II 3, 7), did not mean a permanent oracular medium, as E. Curtius, *Stadtgeschichte von Athen*, p. 70, believes, but only a single omen which was not repeated.—R. Jahnke discovered a new vita of Ovid on the front page of the last leaf of an old book in the city library at Hamburg. Author and date are entirely unknown.—C. Hosius. The authors of Late Latin inscriptions frequently borrow quotations from Latin writers; thus, e. g., C. I. L. VI 11252 is taken from Seneca, *de remediis fortuiti*, II 1 (II, p. 447, Haase).—M. Manitius. The language of Curtius betrays remarkable resemblance to and agreement with that of Velleius; on the other hand, there are many similarities in style and language with Curtius in the writings of Florus. Appended is a list of works intended or mapped out by Velleius, but probably never executed.—W. Sternkopf believes that there were two 'supplicationes' in honor of Pompey, after the *bellum Mithridaticum* (cf. Cic. *de prov. cons.* 11, 27), one lasting 10 days (in B. C. 63) and the other 12 days (in B. C. 62).

Pp. 473-88. M. Fränkel. According to Arist., *Ἀθ. πολ.* IV 2 (edd. Kaibel et Wilamowitz-Möllendorf), the constitution of Draco decreed that the Prytanes should be chosen from those possessed of land producing yearly 500 medimni (*πεντακοσιομέδιμνοι*); that the archons and *ταμίαι* should be taken from the knights (*ἵππεις*); while the generals of the army (*στρατηγοί*) and commanders of cavalry (*ἵππαρχοί*) might belong to the *ζευγίται*, the third of Solon's four classes of Athenian citizens. The Prytanes had originally also the care of the treasury and the military equipment, as well as the oversight of the disbursement of the public funds; their subordinates were the comptrollers (*ταμίαι*), the chief householders (*ναύκραροι*) and the collectors (*κωλακρέται*). For the finances they associated with themselves the *στρατηγοί*

and *ἱπαρχοι*. The *εἰθύνη*, or public account rendered by all officers at the expiration of their term of office, existed as early as the time of Draco.

Pp. 489-514. J. Ilberg. On the writings of Claudius Galenus of Pergamum. II (see A. J. P. XI 110). An examination of Galen's anatomical and physiological works, and of his personal history, shows that he studied in Pergamum from A. D. 147-151, and in Smyrna since that time. His first visit to Rome falls between A. D. 164-168; here he dedicated a number of tracts to Flavius Boethus, Teuthras and Antisthenes. The second sojourn there was under Marcus Aurelius and Septimius Severus (A. D. 169 ff.).

Pp. 550-7. E. Kirchner. There were ten districts in the phyle of Antigonis, and only nine in that of Demetrias.

Pp. 558-68. L. Traube has a new interpretation of the *sententiae sapientium qui fuerunt in convivio cum metullo* (= *M. Tullio*), the Latin version of the sayings of the seven wise men. This version is contained in the collection of excerpts made by Heiric of Auxerre, which his famous teacher, Lupus of Ferrières (med. saec. IX), dictated to him and then presented to Bishop Hildebold of Soissons between the years 871-6. It comprises 23 *sententiae*, divided among seven famous Romans, viz. Crassus, 1-3; Catullus, 4-7; Crassus again, 8-12; Scipio, 13-15; Laelius, 16-17; Rusticius, 18-20; Cicero, 21-23. These excerpts are based on the collection of Demetrius (apud Stobaeum), 1-13 referring to Cleobulus, Solon, Chilon, Thales, 18 to Bias, and 21-22 to Periander. The remainder of the Latin text consists in later additions.

Pp. 569-76. L. Radermacher. The Ajax and Odysseus of Antisthenes are merely prose renderings ('declamations') of *ῥήσεις* of tragedies, so that Antisthenes cannot be considered an original author. The two works seem to be based on a post-Euripidean tragedy, treating the *δπλων κρίσις*, and the original metrical form can easily be restored.

Pp. 577-96. E. Bethe. Studies in Vergil. II (continued from vol. XLVI, 527). The I and IX Eclogues are each composed of two distinct, separate parts, one of which is based on Vergil's own condition of life and experiences, while the other, holding itself entirely aloof from such conditions, presupposes the ideal pastoral life. In like manner does the VIII Eclogue consist of three separate parts. O. Ribbeck adds remarks on the interpretation of this poem.

Pp. 598-627. W. Kroll publishes, from a palimpsest in the library at Turin (cod. FvII, foll. 64; 67; 90-4 *obv.* and *rev.*; together 14 columns of 35 lines each; saec. VI), the Greek text of a neo-Platonic commentary on Parmenides, with additional explanatory notes. The text was copied by the late W. Studemund in 1878, but pressure of work and his early death prevented the great Latinist from publishing the tract.

Pp. 628-44. O. Ribbeck. On the distribution of Herondas, I 81-8, III 58-97.—A. Elter. On the new fragments of Stobaeus, and on the proverbs of Euagrius of Pontus, from the Leyden Codex Voss. Gr. 4to, No. 18.—K. Dziatzko. The assertion of Hauler (*Wiener Studien*, XI 268 ff.), that the hand-writing of the *corrector recens* in the Bembinus MS of Terence dates from saec.

VIII/IX, rather than saec. XV, is erroneous. The same is the case with Gutjahr's identification of Calliopius with Alcuin (Ber. der k. sächs. Ges. d. Wiss., phil.-hist. Cl., 1891, pp. 265-94). The MS from which the Victorianus of Terence was copied must have been an illustrated MS.—J. S. Speyer proposes to read Juvenal, III 238 *eripiant* somnum *surdo*; and F. Becher omits *aliquid* after *id autem est* in Cicero pro Deiot. 13, 35.—E. Wölfflin. Quintilian's judgment on Demosthenes and Cicero (X 1, 106) must originally have read: *curae plus in hoc, in illo naturae*.—C. Weyman. Zeno, Bishop of Verona (†380), made use of the Phoenix and the Institutiones of Lactantius.

A supplement of 152 pages contains philological extracts and notices from old library-catalogues collected by M. Manitius. It is a very welcome and useful compilation on the basis of Gottlieb's famous book, *Ueber mittelalterliche Bibliotheken* (Leipzig, 1890, pp. 520). We hear of the wanderings of MSS and the diffusion of knowledge of the Greek and Latin authors in France, Germany, England, Italy and other countries of Europe, from the early Middle Ages down to saec. XIII. Of the greatest importance is the index of authors, showing us at a glance which were in those days the favorite authors whose works were read by many. Thus we find Petronius frequently mentioned, but Phaedrus is not represented. Numerous notes and remarks are added for the guidance and instruction of the reader of this most valuable contribution, especially noteworthy being the excursus on Celsus, on the Phoenix of Lactantius, on Julius Valerius and on Aurelius Victor.

W. MUSS-ARNOLT.

HERMES, 1892.

III.

C. Trieber, *Die Idee der vier Weltreiche*. T. shows that the idea of the four universal empires was advanced by a Greek soon after the defeat of Antiochus of Syria by the Romans at Magnesia. The fact that the author of the idea followed the Attic date of Troy shows that he was independent of Eratosthenes and the Alexandrian School, and that hence he must have been a Pergamenian or a Rhodian. Varro seems to have remarked that Rome began just about the time when the Assyrian Empire ended. Soon after Varro, Dionysius in his introduction presented the idea of the succession of the four universal empires; Pompeius Trogus constructs his entire work on this foundation; but it was Jerome who, in his commentary on Daniel, gained universal acceptance for it. The date assigned by Cato (Dionys. Hal. Antiqq. Rom. I 74) to the founding of Rome was 751 B. C. Cato was followed by Velleius, Apian, Eusebius-Jerome and Frontinus, but not by Solinus, even though the latter expressly mentions the first year of the seventh olympiad as the date of the founding of Rome.

K. Bürger, *Der antike Roman vor Petronius*. In 1890, G. Thiele, in an article entitled 'Zum griechischen Roman,' made a partially unsuccessful attempt to show that the realistic novel which is exemplified to a remarkable degree of perfection in the *Saturnae* of Petronius is found on Greek soil also. Bürger attempts to supply additional evidence of this fact. He argues that

so perfect a work as that of Petronius must have had a string of predecessors, but that Varro's Menippean satires cannot be counted among this number. In fact, the close correspondence in the art of realistic portraiture between the mimetic poems of Theocritus and the mimiambi of Herondas on the one hand, and Petronius on the other, would seem to point to a Greek origin of the technic of this species of writing. B. claims that the realistic novel must have flourished between 100 B. C. and 100 A. D. Contrary to the views of Rohde and Christ, he proves that the *Μιλησιακά* of Aristides was a single novel (*Roman*), and not a collection of separate stories (*Novellen*). Ovid also mentions a Eubius *impurae conditor historiae* and a Sybaritis. From Greece the novel was brought to Italy by Sisenna, the translator of Aristides' *Μιλησιακά*, and reached its highest state of development in the work of Petronius.

K. Bürger, *Epilogische Volkswitze in den Fabelsammlungen*. Bürger calls attention to the fact that in the collections hitherto made of this species of popular wit, those examples have been overlooked which by making the epilogue precede have been turned into fables.

E. Meyer, *Homerische Parerga*. 1. Der älteste Homertext. Among the Flinders Petrie Papyri there is a fragment containing portions of Il. A 502-37. Though extremely fragmentary, enough of the text has been preserved to reveal a number of variants, of the existence of five of which nothing had been known up to that time. From the date of this fragment and the nature of the variants, M. draws the following conclusions: The composition of the Iliad antedates all variants. It would be wrong to infer that the large proportion of uncertain lines in our fragment was characteristic of Homer as a whole. The text of Aristophanes, Aristarchus, our MSS and our editions is in the main the text as constituted by Zenodotus. The Alexandrian critics followed the readings of the better class of MSS, noting only the variants found in them, and entirely ignoring those of the inferior MSS.

2. Theseus bei Homer. Meyer takes up anew the question of the genuineness of Homer A 265, and, contrary to Wilamowitz-M., reaches the conclusion that the ancients were right in rejecting the verse as spurious. He believes that its introduction here, as well as in Hesiod, Sc. H. 182, was due to Attic influence.

3. Apollofest am Neumondtage. Meyer shows that in Samos, the day of the new moon was a festival of Apollo.

4. Der Wettkampf Homers und Hesiods. Meyer claims that Aristophanes Pax 1282 f. are verses of the *ἄγων*, and that this is the best proof that has as yet been given of the antiquity of the latter work.

Joh. Geffcken, *Saturnia Tellus*. G. surveys a number of elaborate eulogies of the soil and resources of Italy. The one in Strabo, VI 286, he deduces from Polybius. The one in Dionys. Hal. Antiqq. Rom. I 36 sq. he traces to Varro, comparing also Pliny, III 41-2 and Vergil, Georg. II 136 sqq. Polybius was used to a certain extent by Varro also.

M. Wellmann, *Juba, eine Quelle des Aelian*. W. shows Juba to have been almost the only source from which Aelian drew his various accounts regarding elephants. He further makes it appear probable that Aelian diligently consulted Juba in reference to other matters also, and that in particular Aelian's stories about Mauretanian animals are derived from that same author.

F. Noack, *Die erste Aeneis Vergils*. This paper is divided into six sections. In the first the writer, upon the basis of his own researches and the investigations of others that preceded him, shows that books III and V of the Aeneid, while composed independently of II and IV and IV and VI, and at a later date than I, VII, VIII and possibly also XI and XII, could not well have been written after books IX and X, but that they, conjointly with IX and X, belong to the closing years of the poet's life. In sections 2, 3 and 4 it is shown how, from the point of view of chronology, contents, and comparison with Homer, books I, II, IV and VI form a closer union. Section 5 treats of the sources of the Aeneid, and another proof of the essential unity of books I, II, IV and VI is presented. Book I, the close of II, IV and a portion of VI are all derived from a common source, Naevius' *Bellum Punicum*. In the sixth and last section, Noack goes still further, and maintains not only that books I, II, IV and VI originally formed a complete unit, but also that they constituted the first draft of the Aeneid, except that perhaps where III and V were later introduced, a short account of the wanderings of Aeneas was inserted. The twelve books that we now possess are the result of a later attempt of Vergil's, involving a hard and prolonged study of the mass of Roman and Italic legends. By the introduction of this new material and the insertion of books III and V the unity of the composition was lost to a certain extent and a number of inconsistencies were introduced, so much so that Vergil lost courage and ordered the work to be destroyed after his death. The plan of the larger work had been matured in 25 B. C., but when called upon by Augustus, between 23 and 22 B. C., to read a portion of his poem, the poet selected the choicest parts of his original draft, having added to book VI the lines on Marcellus to suit the occasion.

P. Stengel, *Zum Saecularorakel*. Stengel defends the reading *αἰσία δέχθω θύματα* of verse 17 f. of the oracle found in Diels, *Sibyll. Bl.* 134, against the reading *ἰσα δεδέχθω θύματ'* 'Ελεθνήσιν proposed by Wilamowitz and adopted by Th. Mommsen. In view of a remark of Zosimus, the question arises as to whether it was lawful to burn expiatory offerings upon altars. The question is answered in the affirmative, but with the limitation that either such altars might not be used for any other kind of offering or they were erected simply *ad hoc* and used but once.

F. Noack, *Die Quellen des Tryphiodoros*. N. claims that Tryphiodorus obtained almost all of his material from Quintus Smyrnaeus, Vergil and Homer.

U. Wilcken, *Ein Actenstück zum jüdischen Kriege Trajans*. This paper contains a new edition and a thorough discussion of Paris Papyrus 68, which was published for the first time in 1865, by Brunet de Presle, in *Notices et Extraits*, XVIII 2, p. 383 ff. The new text is based upon a collation, made by the editor in 1887, of the *editio princeps* with the original Paris MS. Wilcken has been able to supply a large number of new readings, and seems to have arrived at a much truer understanding of the nature of the document than his predecessor. He proves pretty conclusively that the papyrus in question relates to the Jewish rebellion in the reign of Trajan, and that it records an interview between the Emperor and a delegation of Jews. The

interview probably took place at Antioch, in 117 A. D. In connection with the Paris Papyrus, W. also gives a new ed. of a London papyrus referring to the same event. The London fragment is published in *Greek Papyri in the Br. Mus.* XLIII.

IV.

M. Mayer, *Mythistorica*. I. Megarische Sagen. M. thinks that the inscription *Φως* on an ancient Corinthian vase at Breslau is the name of the large owl-shaped bird with woman's face that is represented on that vase as one of the companions of Athena. He transliterates it *Φῶς*, and identifies it with Hesych. *πῶνξ*, Aristot. *φῶνξ*, Et. M. *βούγξ*. But *αἰθνια*, according to Et. M., is another name for *βούγξ*, and Pausanias tells of an Athena *Αἰθνια*. Hence the association of the bird with the goddess. *Αἰθνια* is also the name of a cliff on the coast of Megara. Here Pandion, the father-in-law of Tereus, was buried. This gives rise to a number of etymological, geographical and ethnological speculations, centering about the names Pandion and Tereus. Pandion is connected with Pandaros, Pandares, Pandareos and the Pandoi, and Tereus is connected with the Thracian Treres. Tereus (Thuc. 2, 29, 3) ruled at Daulis, then inhabited by Thracians. Daulis was named after Daulieus, and is connected with Daunis and the Daunians, of whom there are but a few traces. Possibly the name Danaoi, which was early applied to the Greeks, caused the disappearance of the original form.

II. Jacar, Kephalos and the Karians. *Jacor* is the name applied to Memnon on a Praenestine cista, Mon. d. Inst. VI 54. Mayer identifies this with Hesych. *ιακάρ*, which is explained as *ὁ κύων ἀστήρ*. Memnon was the morning star, *Ἑωσφόρος*, *Ἑωσφόρος*, the son of Eos. The dog-star version is found in the story of Ikarios and his dog Maira. For to Mayer, Jakar, Ikaros and Ikarios are all cognate forms. From Ikaros there is but a step to the *Kāpes*, and this leads to a discussion of Kephalos and the Karians, and the relationship existing between the Karians, Leleges and the Pelasgians. Leleges is considered a reduplicated form and identical with Lycians. The Karians and Leleges are closely interwoven, but a wide gulf seems to have separated the two from the Pelasgians. The name of Agamemnon, the leader of the Western Greeks, was formed with direct reference to Memnon-Jakar, the leader of the East.

III. Catamitus. The writer proposes a new etymology for Catamitus, which was supposed to have been a corrupt Latin form for *Γανυμήδης*. Mayer thinks that Catamitus is a mixture of *κατάμηλος*—*καδμήλος* and *Μίτος*. *Μίτος*, it is suggested, was possibly the name of the boy that was the cup-bearer of the Kabiros, though on the Theban vase (Mitth. d. Ath. Inst. 1888, Taf. IX) the name is applied not to the cup-bearer, but to a satyr-like young man. In Samothrace the cup-bearer was called Kadmilos. Nonnos gives the form *Καδμήλος*. *Μίτος* is supposed to be connected with *μίτυλος*, *μικκός*, *μιστύλλω*, and *Καδμήλος* is *κατάμηλος* (= *ἐπιμήλιος*, *νόμος*), the god of the herd = Hermes.

P. Viereck, *Urkunden aus dem Archiv von Arsinoë vom Jahre 248 n. Chr.* This paper contains the text and a thorough discussion of Papyrus N. 1506 of the Berlin Museum. The documents are from the archives of Arsinoë. They belong to the year 247/248 A. D., and seem, all of them, to refer to the

collection of taxes. New proof is afforded of the fact that members of the council of Arsinoe did service in the matter of the levying of taxes in the country districts, and we learn that these councillors were appointed by the president of the council. It seems tolerably certain also that it was the duty of these councillors, in connection with the nomarchs, to determine the amount of the assessment, and probably the expression διὰ ψηφικῶν λόγων (= Lat. per rationes calculatorias) refers to this process. The papyrus in question further shows that the offices of strategos and nomarch were not in the course of time merged, that both were civil offices, and that the nomarch, together with the committee of councillors, was subject to the orders of the strategos, the strategos in turn receiving his orders from the procurator. In conclusion, Viereck suggests that in this year, on account of the millennial celebration of the founding of Rome, special efforts were made in collecting all the money available.

C. F. Lehmann, Zur 'Αθηναίων πολιτεία. L. undertakes to show that Aristotle is mistaken when, in the tenth chapter of the 'Αθηναίων πολιτεία, he states that the weights, measures and coins of the system introduced by Solon were larger than those in use before that time. He does not believe in emending the words αὐξήσιν and μείζω to κατάρστασιν and μείω, neither can he agree with Hultsch, who, after searching for a system that would conform to Aristotle's statements, announces it as his opinion that the Royal Babylonian-Persian system was the system in use before Solon's time. According to metrological and historical testimony, the Solonian mina weighed 436.6 g., the foot was from 295.6-297.7 mm.; the pre-Solonian mina weighed about 600 g., and the foot was from 328 to 331.3 mm. In each case, the cube of the foot (the metretes, the unit of volume) is 60 times the weight of the mina. This clearly shows that the Solonian weights and measures were smaller than the pre-Solonian. The Solonian mina of 436.6 g. cannot have been derived from the Royal Babylonian-Persian gold mina of 420 g., for the former belongs to the system of the common Babylonian silver mina (545.8-547.7 g.), the other is a secondary form of the Royal Babylonian gold mina (426.4-427.8 g.), which is itself a secondary form derived from the common Babylonian gold mina (409.3-410.8 g.). The Solonian mina is $\frac{4}{5}$ and the pre-Solonian $\frac{11}{10}$ of the common Babylonian silver mina. The talent of Solon is the Euboean. The pre-Solonian weights and measures were those of Pheidon. The Pheidonian system is totally distinct from the Aeginetan.

H. Dessau, Ueber die Scriptores Historiae Augustae. D. reaffirms and defends the views set forth in Hermes XXIV concerning the works of the so-called Scriptores Historiae Augustae. He believes that these biographies were not written in the age of Diocletian and Constantine, but that they represent a big piece of forgery, and were composed by one and the same author, about the close of the 4th century. The paper is largely a rejoinder to the opposing views of Klebs (Rh. Mus. 45 and 47). There is also a discussion of the theory of Wölfflin (Sitzungsber. d. philos.-philol. u. hist. Cl. d. k. bayr. Ak. d. W. 1891, p. 465 ff.) regarding the authorship of these vitae.

E. Norden, Scholia in Gregorii Nazianzeni orationes inedita. Encouraged by the success of Piccolomini and others in making important finds among

the scholia to the orations of Gregory of Nazianzus, and owing to the lack of proper care on the part of A. Jahn in his publication of the scholia edited on the basis of three Munich MSS, Norden, in the hope of obtaining some valuable gleanings, undertook to re-examine the three Munich MSS and the Oxford MS. He also collated two Laurentian MSS. The results, which did not come up to his expectations, are recorded in the above paper. They consist of a number of hitherto unpublished scholia on philosophy, mythology, grammar, lexicography, etc., and a long string of emendations to the text of published scholia.

B. Keil, Attisches Viertelbolzeichen. The occurrence of the sign D in one of the Oropian inscriptions published Bull. de corr. hell. XV (1891), 490 ff., gives rise to a discussion concerning the origin of the sign. Keil shows that this was one of the Attic marks for $\frac{1}{2}$ of an obol. The official mark was T, but at the time of the Oropian inscription, the mark D had probably come into more general use. As for the origin, K. thinks, with Boeckh, that it was due to the halving of O, which is occasionally used to designate an obol. C was used for $\frac{1}{2}$ obol and D for $\frac{1}{4}$ obol. K., however, calls attention to the fact that the mark of a semicircle was used on the tetartemorion ($\frac{1}{4}$ obol) piece from 430–322 B. C., to designate its value.

Miscellen. U. v. Wilamowitz-Moellendorf, Zum Saecularorakel. A reply in which W. defends his emendation (vid. supra) against Stengel.—M. Wellmann, Nochmals Sostratos. A reply to R. Wagner (vid. A. J. P. XIV, p. 507). W. thinks that Wagner failed in his attempt to identify the poet, the mythographer and the iologist Sostratos.—E. Wölfflin, Die Annalen des Hortensius. H. wrote no annals in the sense of a history of Rome beginning with Romulus. What he wrote was simply a sketch of the Social War, probably (Plut. Lucull., chap. 1) as a result of a kind of wager.—M. Wellmann, Addend. to Hermes, XXVI 546 f. Another fragment of Alexander of Myndos.—P. Viereck, Addendum to V.'s article above reported.

C. W. E. MILLER.

E. G. SIHLER.

NEUE JAHRBÜCHER FÜR PHILOGIE UND PAEDAGOGIK, 1892.

Fascicle I.

I. Pp. 1–22. J. Menrad treats the rhetorical figure sarcasmos and its use in Homer under three heads: I. The etymology of the word; II. Definitions given by the ancient writers, with critical discussion of each; III. Use of the figure in Homer. Sarcasmos, according to Scaliger, is biting scorn or mockery of that which is dead or dying. In Homer, excluding instances in which mere irony or scorn is expressed, he finds twenty cases of the use of the figure in the Iliad and three in the Odyssey. Of the twenty in the Iliad, nine are to be found in those portions included in Christ's Class I, ten in Class II, one in Class III, and none in Class IV; whence the conclusion that the figure is characteristic of the earliest stage of the poems and was used by the most ancient poets. The Odyssey affords less scope for this figure, owing to its theme, and the three instances noted all occur in the *μνησθηροφονία*.

2. Pp. 22-3. Otto Höfer identifies the goddess 'Οπαία, mentioned in a Peiraeen inscription, C. I. A. III 1280, with Cybele, of whom a common epithet was ὀπεία.

3. Pp. 23-8. In an inscription found during the excavation of the Cabiri temple at Thebes, and published by E. Szanto in the Mittheilungen of the German Archaeological Institute at Athens (vol. VII 2), a certain Damon is said to have received 24 drachmae, 5 obols and 9 chalkoi of silver, and in return to have dedicated a statue of the value of one gold stater and three Attic obols. Fr. Hultsch shows that, reckoned according to known Attic values, the ratio of the value of gold to silver was at the time of the inscription (200-171 B. C.) 10 to 1; but reckoned according to Theban values of that day, when the drachma contained 5.2 gr. silver instead of 6.2 gr. of the older period, the ratio is about 12 to 1, or, allowing for compensation for the work done, 11 ½ to 1.

4. Pp. 29-44. F. Blass sets forth the points of interest and value in the hypothesis to Demosthenes' Contra Midiam contained in the London Aristotle papyrus and in the beginning of a commentary on the same. The Kenyon Herodas papyrus is more important for the text of Demosthenes, as it contains the greater part of the third letter (§§1-38). The orthographical peculiarities of this text are noted and the text compared with that of Demosthenes that we before possessed.

5. Pp. 44-9. F. Roehl questions Köhler's conclusion that the fragment of the oration against Philippides, published in Kenyon's Classical Texts from Papyri in the British Museum, was written by Hypereides. The misfortune suffered by Athens, which is mentioned in this oration, is assumed by Kenyon and Köhler to be that of Cheironeia in 336/5. This Roehl shows is indefensible. The expressions found in the oration refer better to the treatment of Athens by Antipater after the Lamian war. If this is a correct inference, the oration could not have been written by Hypereides, but must have been written by Demochares, Glaucippus, or one of their contemporaries.

6. Pp. 50-2. Hugo von Kleist considers the definition of ἀνδρεία in Plato's Laches, and defends the view of Bonitz that ἀνδρεία is "die auf sittlicher Einsicht beruhende Beharrlichkeit," as against the opposition of Zeller in his History of Greek Philosophy, bringing forward further confirmation from the dialogue itself.

7. Pp. 53-9. F. Polle (Ovid and Anaxagoras) observes a number of parallelisms between the preface of Diodorus and Ovid's Metamorphoses, in passages relating to the physical theory of the universe, and, following the indication of Dioid. I 7, 7 (Εὐριπίδης . . . μαθητὴς ὄν τοῦ Ἀναξαγόρου), comes to the conclusion that Ovid made a considerable use of Anaxagoras περὶ φύσεως.

8. Pp. 59-64. E. Grupe discusses a number of passages in Caesar de bel. Gal. which contain, as he believes, interpolations, introduced for the purpose of lending color to the author's style.

9. Pp. 65-74. K. Niemeyer controverts the interpretation of Horace, car. III 1-6, presented by Mommsen before the Prussian Academy (Jan. 24, 1889).

10. Pp. 74-9. K. Rossberg. Critical notes on Manilius, occasioned by Ellis's *Noctes Manilianae*.

11. Pp. 79-80. J. H. Schmalz shows that the adjective use of the fut. part. in Cic. Att. V 15, 3 (*reddituro*), is at variance with Ciceronian usage and that, in fact, the cod. Tornaesianus read *redditu iri*.

12. *Iocosum*. A catalogue blunder.

Fascicle 2.

13. Pp. 81-7. R. Vari shows that the codex of the Homeric Hymns found in Paris in 1890 (suppl. grec. 1095) is a sister manuscript to the one, denominated Δ, which Aurispa brought from Constantinople to Venice in 1423 and which is the source of the two manuscripts of the Hymns previously known, viz. Codex Laurentianus and Codex Estensis. The archetype of the three Vari denotes by Σ, and he gives a list of the variants in the text of the first and second Apollo hymns between its readings and those of the edition published by Abel (Leipzig and Prague, 1886).

14. P. 88. R. Leyde makes two corrections to the work of Adolf Bauer upon the historical value of the Aristotelian Constitution of Athens. 1. The archonships of Damasius are correctly placed as 583/2, 582/1. The first year is not the third of an Olympiad but the second, so that *Δαμασίον τοῦ δευτέρου* of the Parian Marble is the second year of the archonship of Damasius, not that of a second Damasius. 2. Bauer regards, though wrongly, the statement of Herodotus (V 65), that the rule of the Peisistratidae lasted 36 years, as an error. The correct explanation, given by Kenyon and the editors of Herodotus, is this: the actual length of the reign of Peisistratus was 19 years, to which are added the 17 years of Hippias, making 36 in all.

15. Pp. 89-95. Critical review by Fr. Reuss of O. Keller's *Xenophontis Historia Graeca*, ed. mai., Teubner, 1890.

16. Pp. 95-6. K. J. Liebhold proposes emendations to the following passages of Xenophon's *Hellenica*: II 3, 27; 38; VII 1, 14.

17. Pp. 97-105. Fr. Blass considers the fragment of the oration *κατὰ Φιλίππιδου* in Kenyon's *Classical Texts* from the British Museum as the work of Hyperides. It deals with a *γραφὴ παρανόμων* brought against Philippides for proposing to crown the proedroi in honor of Philip, as Blass thinks. The date he fixes at 337 B. C. or the first half of 336 B. C. The text is given, with critical notes and interpretation.

18. Pp. 105-7. Fr. Reuss removes the conflict between the statements of Diodorus and Polybius in regard to the date of the beginning of the reign of Hiero II by the following interpretation: Hiero was chosen military leader, not king, in 275/4, became king of Syracuse in 270, and was selected as king of the allied forces in 265/4.

19. Pp. 108-12. R. Schneider suggests solutions of difficulties in thirty passages of the *mimiambi* of Herondas.

20. Pp. 113-32. E. Schweder (*Ueber die Weltkarte und die Chorographie des Kaisers Augustus*) attempts to arrive at a conception of the geographical

work which must have accompanied and served as a commentary to the great chart of the world published at Augustus's instigation by M. Agrippa. Observation of the geographical data of Pliny and Mela, and the remains of the chart of Augustus (*tabula Peutingeriana*), leads him to the conclusion that the geographical commentary to the chart served as the source of Pliny and Mela, and that from their data a reconstruction of the work must proceed.

(8.) P. 132. E. Dettrich. Critical note on Caes. B. G. IV 29, 2.

21. Pp. 133-40. C. Haeberlin, *Analecta Apuleiana*. Conjectures to Apuleius.

22. Pp. 140-2. P. Müller. Critical observations on several passages of the *Germania*.

23. Pp. 142, 144. M. Mertens. On Ausonius, ad Grat. grat. act. 18, 82.

Fascicle 3.

24. Pp. 145-66. H. Welzhofer continues in two chapters his review of the history of the Persian wars begun in the *Jahrbücher* for 1891, pp. 145-59. In chapter III he treats of various points mentioned by Herodotus in regard to the march of Xerxes to Sardis and Abydos, the principal conclusion being that Xerxes did not undertake the expedition to Greece with a view of making war upon Athens and the other Greek states that did not voluntarily subject themselves, but that this march was rather of the nature of a royal visit. Doubtless a second purpose, though not the main one, was the subjugation of Athens. In chapter IV the march through Thrace is described, the stories of the crossing of the Hellespont and the enumeration of the army passing under criticism. Welzhofer shows that Herodotus made use of two sources of information, one good and the other poor, but did not notice that the statements were oftentimes contradictory.

25. Pp. 166-9. Regarding the use of the term *στρατηγὸς ὑπατος* by Greek writers of Roman history, Th. Büttner-Wobst shows that Mommsen's identification of the term with *praetor maximus* rests on very dubious authority. Polybius (VI 14, 2) shows the meaning of the Greek term, and one must conclude that *ὑπατος* must be a substantive and cannot be an adjective, nor can it be the equivalent of *maximus*. The designation *στρατηγὸς ὑπατος* must be an attempt to designate the main functions of the Roman consul, *στρατηγός*, his *imperium militiae*, and *ὑπατος*, *imperium domi*. But Greek names of Roman officials are rather translations of Roman names than terms invented by the writer to express the functions of the magistrate concerned. Hence it is probable that *στρατηγὸς ὑπατος* had its counterpart in Latin, and that in the earliest times the Romans called their chief official *consul* with reference to his peace functions and *praetor* with reference to those of war. And as in Latin the single term *praetor* prevailed earlier and *consul* later, so in Greek *στρατηγός* was the common appellation in the earlier time, *ὑπατος* later.

26. Pp. 170-6. K. Hude compares carefully and critically the accounts of the murder of Hipparchus as given by Thucydides and by Aristotle (*Ath. Pol.*, c. 17). His conclusion is that that of Aristotle is more reliable, and that the source of Aristotle's information was probably the same as that of Androtion, his contemporary.

27. Pp. 177-91. A consideration by H. Lewy of the following names in Greek mythology, in which use is made of cognate Hebrew and Syrian designations: 1. Elysion, 2. Scheria, 3. Kimmerioi, 4. Seirenes, 5. Eileithyia, 6. Artemis Oupis, 7. Ogygia, 8. Olen, 9. Amaltheia, 10. Skylla and Charybdis, 11. Acheron, 12. Bellerophon, 13. Baldir, Augustus, 14. Elioun (= Mygdalion, Amygdale), 15. Sarpedon, 16. Minos and Rhadamanthys, 17. Atymnos and Miletos, 18. Adrasteia, 19. Endymion, 20. Kronos, 21. Orion, 22. Niobe, 23. Priapos, 24. Leto.

28. Pp. 191-2. Otto Dingeldein upholds the reading and the interpretation offered by Pfeiderer and Zeller of fragm. 11 (4) (Schuster and Bywater) of Heracleitus, as against the emendations suggested by Bernays and Cron.

29. Pp. 193-205. B. Maurenbrecher reviews O. Keller's *Lateinische Volksetymologie* (Leipzig, 1891) and F. Oskar Weise's *Charakteristik der lat. Sprache* (ib. 1891).

30. P. 205. E. Thewrewk von Ponor corrects a line of the *Vespae iudicium* (PLM. 4, 326).

31. Pp. 206-10. A. Giesecke attempts to show that Ariston of Chius, the Stoic, is the author of the dialogue on old age to which Cicero refers in the *Cato Maior* and of which he made use, of the work entitled *δμοιώματα*, and of other matter which is attributed to the peripatetic, Ariston of Keos.

32. Pp. 211-12. A. Fleckeisen, *Munitare*. Critical note on Cicero pro S. Roscio 140.

33. Pp. 212-15. A. Fleckeisen. Critical note on Plautus's *Stichus*, vs. 167, and *Miles El.*, vs. 1255.

34. Pp. 215-18. E. Redslob. Critical notes on the *Pseudolus* (vss. 279 and 497-9) and the *Stichus* (vs. 759) of Plautus.

35. Pp. 219-24. K. Petsch. A characterization of Orosius' use of his sources, based on the passage (VI 6, 5-7) describing the allotment of the Gallic provinces to Julius Caesar.

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